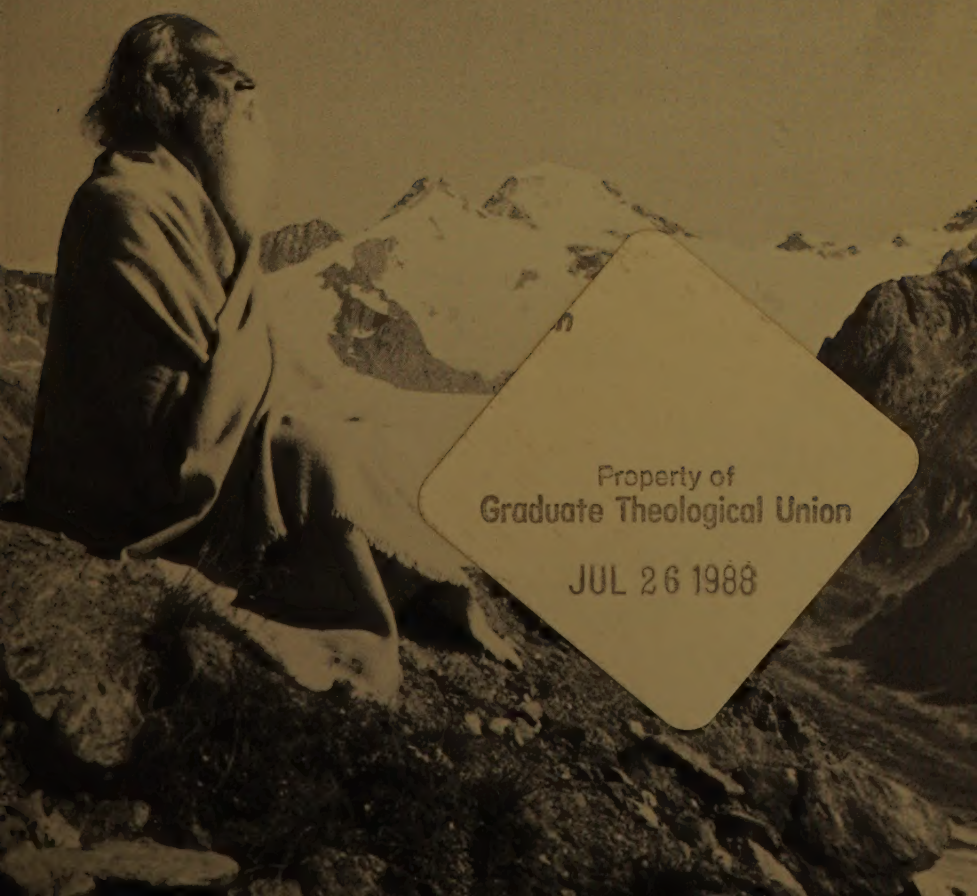


# Integral Yoga<sup>®</sup>

THE TEACHINGS OF SRI SWAMI SATCHIDANANDA  
MAY/JUNE 1988  
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JUL 26 1988

# UPCOMING EVENTS WITH SRI GURUDEV

## June

- |       |                               |                              |
|-------|-------------------------------|------------------------------|
| 10-19 | Yogaville<br>VIRGINIA         | Integral Yoga 10-day Retreat |
| 24    | Chapel Hill<br>NORTH CAROLINA | Public talk                  |

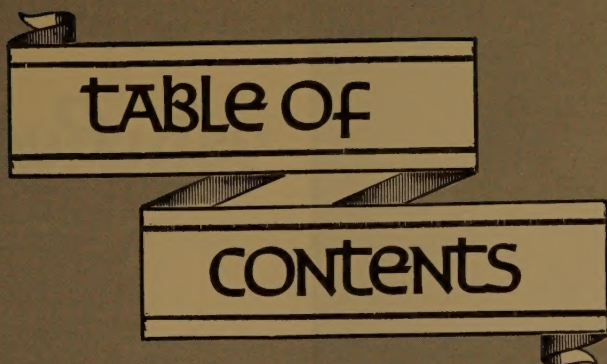
## July

- |       |                       |                            |
|-------|-----------------------|----------------------------|
| 2     | Yogaville<br>VIRGINIA | Guru Poornima Celebration  |
| 19    | New York<br>NEW YORK  | Public talk                |
| 23-24 | Rhinebeck<br>NEW YORK | Seminar at Omega Institute |

## August

- |       |                   |   |
|-------|-------------------|---|
| 19-21 | London<br>ENGLAND | World Academy of Yoga                                     |
| 28    | London<br>ENGLAND | Ecumenical Program sponsored by<br>Bharatiya Vidya Bhavan |





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# Poems



## INTEGRAL YOGA® AND YOU

INTEGRAL YOGA® Magazine is the official organ of the Integral Yoga Institutes, Teachings Centers, and Satchidananda Ashrams. These centers are vehicles by which the Integral Yoga teachings of Sri Swami Satchidananda are lived and shared. The centers offer ongoing programs in the various branches of Yoga — including Hatha, Raja, Karma, Bhakti, and Jnana Yogas — as well as instruction in yogic diet and other related topics. There are open classes, courses, teacher training programs, universal worship services, and retreats for both beginners and more advanced students. Resident programs, providing an opportunity to experience total yogic living are also possible.

A wide range of guest programs are offered at the Ashram in Buckingham, Virginia. Located at the Virginia Ashram are: the audio-video department, book publishing and distribution services; a preschool, elementary and junior high school, and the international coordination offices for all Integral Yoga Centers.

The LOTUS (Light Of Truth Universal Shrine) — a shrine dedicated to the Light of all faiths and to world peace — is open to the public and is located in Yogaville, Virginia.

For more information, to arrange for an Integral Yoga program for any group, or to be put on our mailing list, please feel free to contact any of the centers listed inside the back cover of this Magazine. We are here to serve you.

*hush the shepherd  
shores his sheep  
shown the way  
to shoulder peace  
deep the shanti  
greet shalom  
deep the joining  
aum is home*

*hush the shepherd  
perfect sleep  
showered in  
awareness keep  
deep the shanti  
greet shalom  
deep the joining  
aum is home*

*hush the shepherd  
starts to speak  
shakes awake  
makes strong the weak  
deep the shanti  
greet shalom  
deep the joining  
aum is home*

*list the shepherd  
gentlest soul  
let the message make you w  
deep the shanti  
greet shalom  
deep the joining  
aum is home*

—Clare Rosen  
Hartsdale, N



# *Sri Gurudev*



5

ing on the shore I hear  
i calling.  
ilent harmony is bringing  
ce to me;  
all along the Lake  
sunlight's gleaming  
ne hillside of Our Shrine—  
TUS Shrine.

etimes late at night I see  
u shining.  
tender light is clear;  
eel You're very near;  
along the fountains—  
onlight's falling  
ne doorway of Our Shrine—  
TUS Shrine.

ve the misty night the wind  
blowing.  
air is bringing me Your  
eetest melody  
there beneath the stars—  
ur eyes are twinkling  
e lamplight of Our Shrine—  
oly Shrine

etimes in the dawn Your message  
nds me.  
nt sunlight on the dome is  
ckoning me home;  
there upon the clouds—  
e light is dawning  
he center of Our Shrine—  
TUS Shrine.

—Ratna Stone  
Buckingham, VA

## Integral Yoga® Magazine

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Sri Swami Satchidananda

Editor  
Swami Prakashananda Ma

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Gretchen Uma Knight

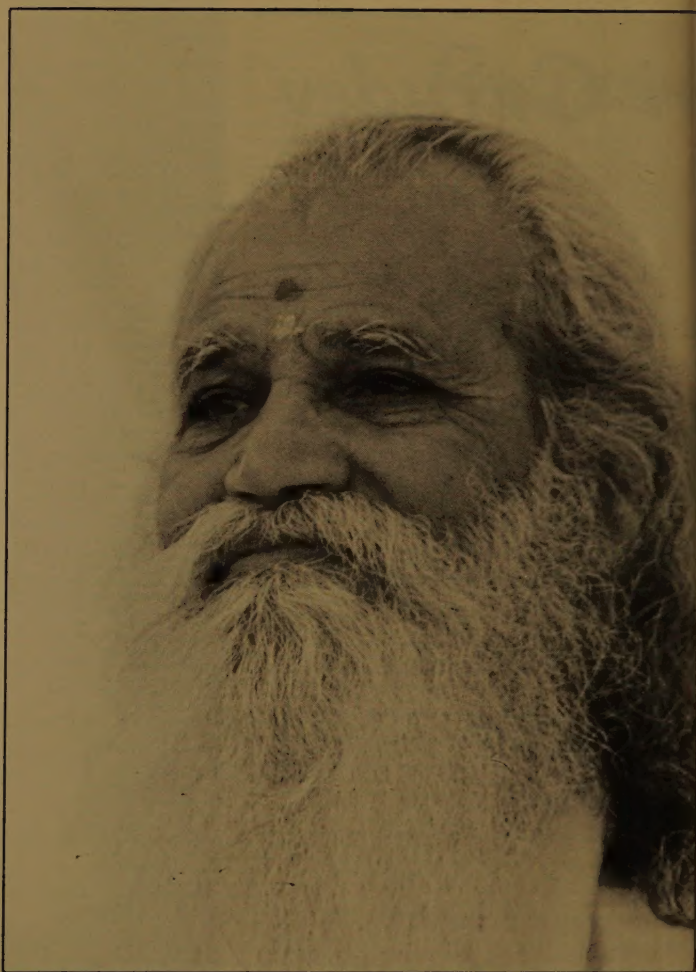
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**SRI SWAMI SATCHIDANANDA**  
(called "Sri Gurudev" by his students) is a master of Yoga, a world spiritual teacher, and Guru of the students of Integral Yoga. He is dedicated to the ecumenical movement, his motto being: "Truth is One, paths are many." His main residence is in Buckingham, Virginia. In response to invitations from around the globe, he travels widely, sharing with people through every possible medium: lectures, conferences, radio, television and newspaper interviews, books, and visits to centers around the globe in the fields of education, religion, health and Yoga.



# *The Heart of It* —

*by Sri Swami Satchidananda*

Yoga means tranquility of mind and flexibility of body. The Bible presents this as purity of heart. Talking about the only needed quality to see God, the New Testament says, "Blessed are the pure in heart, for they shall see God." Whoever is pure in heart shall see God. It doesn't say whoever built temples or churches,

whoever printed thousands of scriptures or burned any amount of candles every Sunday. It's immaterial whether you do those things or not. If you do it, it's all right. But what is the ultimate requirement to see God? Purity of heart. That's Yoga. That's religion. And that should be our life. Our faith and Yoga need not be



ifferent from our day-to-day lives.

Just by going to church every Sunday you cannot become a Christian; it's not he going alone that does it. What should happen? What is the reason to attend religious services? To clean your heart. Why do we light candles in a service or meditation? To bring forth the Light within, or at least to remember that you should realize that Light. All rituals, practices, services, or various types of worship are aimed toward keeping the heart clean.

The Bible has used a beautiful term, "the heart," which stands for the physical as well as the mental heart. If you say somebody is a kind-hearted person, or a soft-hearted person, you don't just put your finger there to see how soft the heart is. If you call somebody your "sweet-heart," do you actually taste the heart? No. The word "heart" stands for both physical and subtle—body as well as mind. It's a pretty word. In one word they are trying to tell us two things. Let your physical heart be clean, and also let your mental heart be clean. Blessed are the pure in heart, physically and mentally. By not putting in too much cholesterol or too much nicotine, you won't need to go to the heart clinics. There is no heart problem for a yogi; but if you do not have heart problems you are already a yogi. That is the heart of it.

The physical heart represents the entire body. In a way, the entire body gets its nourishment from the heart. The heart supplies everything; it is the heart of the person, so keep it clean. Anything that would adversely affect your physical heart, stay away from it. And that is where we recommend certain restrictions in what we eat and drink. We recommend clean air and proper exercise. At the same time, we recommend not to over-exercise. The heart needs exercise but it should not be more than its capacity.

Unfortunately, in the modern world, many of the important ideas that once prevailed in various religions have been somehow ignored or comfortably forgot-

ten. If you read the lives of sages and saints of all religions, almost every one talked about clean food. To be more precise, most recommended clean, vegetarian food. They never recommended meat, liquor, or alcohol. And we, in the name of Yoga, are trying to bring up those teachings again.

We do many things in our lives that are bad for us. Knowing that it is bad, people still do it; and they find it hard to get out of it, to stay away from it. Take a census. Let the whole world answer your question: "Is smoking good?" Let the answer come from their hearts. They will all say, "No, it's not necessary. It's not good for my health. It's not good for my lungs or heart." They all know that, including the person who paid a huge amount of money for a big poster: "Naturally Refreshes You." Let that person touch his heart and tell you whether a cigarette is going to naturally refresh you. It's not true. We all know that.

### Build Strength

That's an important point to be noted. We all know what is right and what is wrong, but many don't seem to have the strength to stay away from those things. To follow the right and stay away from the wrong, we have to build up that strength. Our minds must be really strong. When you say, "I don't want to touch this anymore," you should be able to stay away from that. You should be able to forget it. If somebody brings it to you tomorrow, you may not even recognize what it is. Suppose you say, "I am not going to smoke. I don't want cigarettes anymore. I am forgetting cigarettes." If the next day somebody offers a cigarette, you will say, "What is this stick?" It's as if you completely erased that form and name from your brain.

And this applies to any harmful habit. You could do it if you develop your will. Developing the will is very important. That is where you get concentration and meditation to strengthen the mind. We all know the proverb, "As you think, so you become." If you keep on thinking of

something, you are going to realize that, because — through the thinking of it — the mind gets that strong to accomplish what it wants. In order to strengthen the mind we should understand why it is weak. How does that weakness happen?

Probably here we have to go into a physics lab, or try some mechanical engineering. Take a large tank and fill it up with water. The tank has nine or ten big taps all around, but when you fill the tank with water, you fail to close all the taps. You keep on filling. You wanted to build some pressure in one tap, but all the water keeps flowing out. How could you build the pressure in that one tap? Simple, just close off the rest of the taps. Call it physics or mechanical engineering or anything. When you close all the other taps, you get the maximum pressure from the remaining tap. The water tank can be several stories high, but the minute you open a couple of taps the pressure comes down, and the level of the water won't reach that high.

The mind also functions in the same way. You simultaneously open the tap of the mind in a hundred areas, and in each area you see the mind going, but without force. The level has just simply dropped.

Certainly you want to achieve everything, but not at the same time. So close all the channels. Open the one channel that you want predominant — that is concentration. It's simple. You are blocking your mind from going into all channels and directing it to one channel, to one thing. Your concentration can be on an object, an idea, a prayer, or a mantram.

And, of course, the mind has a tendency to run toward all the other holes also. Every time you see it running to another hole, screw the tap tight. Train the mind to run through only one tap.

You can achieve that if you train the mind. But don't think that the minute you sit for concentration you can do it overnight. It takes a while, because the mind got used to running here and there in hundreds of directions. Gently block the way; you don't need to be rough and rude with the mind. Be nice, as a mother

would train a baby. "Oh, my sweet, that's not the way. Just do it this way, then I will give you a treat." Our motive is not to break the mind, but to train it. The mind is a wild horse. It's a restless monkey. You can train it, but be patient. It might be difficult to achieve, but it's worth it.

### Life is Joy

You yourself can do it; the spiritual teacher can only guide you, give you all the methods to try. Your success depends upon how sincere you are, how serious you are.

According to Bhagavan Patanjali, to get the benefit of Yoga you have to practice for a long time, without break, and with total interest. When will the Yoga practices help you? When you are tired of everything else. When you have tried all those things and know they are not going to help you anymore, you can renounce them. A person who has come to that realization is called a spiritual seeker.

In the yogic life, if you know why you are doing it, you will enjoy everything — however difficult it may be. That's very important. In fact, that is yogic action. A yogi will perform everything to enjoy. The whole life is a joy for the yogi. If it is going to be a suffering, why do you even want to be a yogi? In fact, it is a yogi who really enjoys life, because he or she knows how to live it, how to enjoy it without getting caught in it.

Of course that doesn't happen overnight. In the beginning you might get a little tense, thinking, "I *must* do this. I *must* do that. Otherwise, I won't attain my goal." When you think that way, even in the name of Yoga practices, you lose the little peace you have. So keep reminding yourself: "It is for the peace that I am doing everything. If the very doing itself is going to disturb my peace, either the doing is wrong or my approach is wrong." Yoga means peace and serenity of mind. The mind should be always peaceful, serene, calm, and clean. When that happens you will know the ultimate benefit. So just remember: it's worth it!





## Message of Strength

by Sri Swami Vivekananda

People are taught from childhood that they are weak and sinners. Instead, teach them that they are all glorious children of immortality, even those who are the weakest in manifestation. Let positive, strong, helpful thought enter into their brains from very childhood. Lay yourselves open to these thoughts, and not to weakening and paralyzing ones. Say to your own minds, "I am He (pure, free, immortal Spirit)." That is the Truth; the infinite strength of the world is yours. Drive out the superstition that has covered your minds. Let us be brave.

Know the Truth and practice the Truth. The goal may be distant, but awake, arise and stop not 'til the goal is reached.

Take off that veil of hypnotism which you have cast upon the world, send not out thoughts and words of weakness unto humanity. Know that all sins and all evils can be summed up in that one word, weakness. It is weakness that is the motive power in all evil doing; it is weakness that is the source of all selfishness; it is weakness that makes people injure others; it is weakness that makes them manifest what they are not in reality. Let them all know what they are; let them repeat day and night what they are. "I am He (pure, free, immortal Spirit)." Let

them suck it in with their mothers' milk, this idea of strength — "I am He (pure, free, immortal Spirit)", "I am He (pure, free, immortal Spirit)".

Weakness leads to all kinds of misery, physical and mental. Weakness is death. There are hundreds of thousands of microbes surrounding us, but they cannot harm us unless we become weak, until the body is ready and predisposed to receive them. There may be a million microbes of misery, floating about us. Never mind! They dare not approach us; they have no power to get a hold on us, until the mind is weakened. This is the great fact: strength is life; weakness is death; strength is felicity, life eternal, immortal; weakness is constant strain and misery; weakness is death; strength is felicity, life eternal, immortal; weakness is constant strain and misery; weakness is death.

What makes a person stand up and work? Strength. Strength is goodness; weakness is sin. If there is one word that you find coming out like a bomb from the Upanishads, bursting like a bomb-shell upon masses of ignorance, it is the word "fearlessness." And the only religion that ought to be taught, is the religion of fearlessness. Either in this world or in the world of religion, it is true that fear is the sure cause of degradation and sin. It is fear that brings misery, fear that brings death, fear that breeds evil. And what causes fear? Ignorance of our own nature.

The solution of the Vedanta is, that we are not bound, we are free already. Not only so, but to say or to think that we are bound is dangerous; it is a mistake; it is self-hypnotism. As soon as you say, "I am bound," "I am weak," "I am helpless," woe unto you; you rivet one more chain upon yourself. Do not say it, do not think it. I have heard of a man who lived in a forest and used to repeat day and night, "*Shivoham* (I am the Blessed One)." And one day a tiger fell upon him and dragged him away to kill him; people on the other side of the river saw it, and heard the voice so long as voice re-

mained in him, say "*Shivoham* (I am the Blessed One)" even in the very jaws of the tiger. There have been many such people. There have been cases of men who, while being cut into pieces, have blessed their enemies: "I am He (pure, free, immortal Spirit), and so art thou; I am pure and perfect, and so are all my enemies; you are He (pure, free, immortal Spirit), and so am I." That is the position of strength.

### Faith in Ourselves

The ideal of faith in ourselves is of the greatest help to us. If faith in ourselves had been more extensively taught and practiced, I am sure a very large portion of the evils and miseries that we have, would have vanished. Throughout the history of mankind, if any motive power has been more potent than another in the lives of all great men and women, it is that of faith in themselves. Born with the consciousness that they were to be great, they became great. Let a person go down as low as possible; there must come a time when out of sheer desperation he will take an upward curve and will learn to have faith in himself. But it is better for us that we should know it from the very first. Why should we have all these bitter experiences in order to gain faith in ourselves? We can see that all the difference between person and person is owing to the existence or non-existence of faith in themselves. Faith in ourselves will do everything. I have experienced it in my own life, and am still doing so, and as I grow older that faith is becoming stronger and stronger. He is an atheist who does not believe in himself. But it is not selfish faith, because the Vedanta, again, is the doctrine of Oneness. It means faith in all, because you are all. Love for yourselves mean love for all, love for animals, love for everything; for you are all one.

It is the great faith which will make the world better. I am sure of that. He is the highest man who can say with truth, "I know all about myself." Do you know how much energy, how many powers,



Beloved Friends,

Greetings of Peace from Satchidananda Ashram.

Enclosed is your May/June issue of Integral Yoga Magazine. We are sorry for its tardy arrival, but the entire staff of Integral Yoga Publications was totally involved with final preparations of THE LIVING GITA for printing, and we frankly put the magazine aside for a few weeks.

THE LIVING GITA, Sri Gurudev's commentaries on the classic, BHAGAVAD GITA will be arriving in early July, just in time for Guru Poomima! It is a beautiful book, filled with the ageless wisdom and inspiration of the GITA, but enhanced with the immediacy of Sri Gurudev's teachings.

If you would like to have a copy of THE LIVING GITA, please send \$12.95 in U.S. funds, plus \$2.00 (\$4.00 foreign) for postage and handling to Integral Yoga Distribution, Satchidananda Ashram, Yogaville, Buckingham, VA 23921.

Thank you for your patience and support. May you be ever filled with peace and joy, love and light.

In Peace,

A handwritten signature in dark ink, appearing to read 'Sri Gurudev', with a stylized flourish at the end.

Rev. Janaki Carrera  
Publications Department





how many forces are still lurking behind that frame of yours? What scientist has known all that is in a person? Millions of years have passed since man first came here, and yet but one infinitesimal part of his powers has been manifested. Therefore, you must not say that you are weak. How do you know what possibilities lie behind that degradation on the surface? You know but little of that which is within you. For behind you is the ocean of infinite power and blessedness.

### We Make Our Destiny

We reap what we sow. We are the makers of our own fate. None else has the blame, none has the praise. The wind is blowing; those vessels whose sails are unfurled catch it, and go forward on their way, but those that have their sails furled do not catch the wind. Is that the fault of the wind? Is it the fault of the merciful Father, whose wind of mercy is blowing without ceasing, day and night, whose mercy knows no decay? Is it His fault that some of us are happy, and some

unhappy? We make our own destiny. His sun shines for the weak as well as for the strong. His wind blows for saint and sinner alike. He is the Lord of all, the Father of all, merciful and impartial. Do you mean to say that He, the Lord of creation, looks upon the petty things of our life in the same light as we do? What a degenerate idea of God that would be! We are like little puppies, making life-and-death struggles here, and foolishly thinking that even God Himself will take it as seriously as we do. He knows what the puppies' play means. Our attempts to lay the blame on Him, making Him the punisher and rewarder, are only foolish. He neither punishes nor rewards any. His infinite mercy is open to everyone, at all times, in all places, under all conditions, unfailing, unswerving. Upon us depends how we use it. Upon us depends how we utilize it. Blame neither man, nor God, nor anyone in the world. When you find yourselves suffering, blame yourselves, and try to do better.



## Children's Week at Yogaville For Fun and Growth July 31—August 7

A program designed especially for your children. In an atmosphere of love, support and spiritual growth your children will learn about and experience yogic practices and attitudes, play games and sports and have the opportunity to interact with other children.



### Program Highlights:

Guided meditation  
Ecumenical studies  
Camping

Hatha Yoga

Yogic diet

Full participation in Ashram events

Chanting

Swimming

Raja Yoga classes

Sports

Coordinated and supervised by teachers of the Yogaville Vidyalayam, our state-approved school. Additional staff: Senior disciples of Sri Swami Satchidananda—experienced in working with children—together with older students from the Vidyalayam.

Children will be expected to follow certain rules and guidelines, such as vegetarian diet. This program is open to children 8 to 12 years old.

Contribution: \$275 (\$250/child for additional children in the same family). For an application, write: *Yogaville Vidyalayam—Summer Program, Route 1, Box 172, Buckingham, VA 23921. Phone: (804) 969-4383.*



# Yoga Is For Living

by Rosanna Hsi

There is a saying, "When God closes a door, He opens a window." In other words, God never leaves us without help. When I met Sri Swami Satchidananda eleven years ago at a retreat in Maui, he was the saving grace that gave me the breath of fresh air I so very much needed. At that time I was newly married to my husband, Peter, who had five teenage children. Having never had children, I was completely overwhelmed. I really felt like I was sinking, and the analogy of the surf board Gurudev gave in his talk stayed in my mind. Gurudev always gives the most pertinent examples everyone can identify with. In Hawaii everyone can identify with the surf board. When we encounter a hardship in life, Gurudev often says, the secret is to ride over the difficulties like a surfer riding over the waves and to ride on the crest of difficulties instead of having a head-on collision with them. To put it simply, he suggests that we flow with life instead of fighting or resisting it. Whenever challenges come along, I remember the analogy of the surfboard.

Having Swami Satchidananda is like having a spiritual father in this earthly life. He exemplifies all the teachings of Yoga: love, peace, ease and usefulness. It is really a blessing to be so close to him when he is in Honolulu and to see the living of Yoga in his words, deeds and actions. Indeed, his whole life is dedicated

to serving with love. I am always so struck by the energy and vibrancy of his long talks — usually exceeding two and a half hours — at Unity Church. It is as if the more he gives of himself, the more energetic and lively he becomes. It is truly an inspiration to witness total dedication in action. One by one, he answers each question, treating each person with so much respect and tenderness. Consequently, we usually finish very late — leaving all his "young devotees" a little tired, whereas Gurudev himself is the most energetic of us all.

I thank God for Swami Satchidananda and all the very many lessons he has taught me from his examples. I have been a member of a Toastmasters Club for about a year, and I know how challenging it is to present a talk that really makes a difference in people's lives — something that has substance, that comes from the heart and experience. What surprises me is that Gurudev can weave a brilliantly rich and humorous talk with colorful imagery and lively examples that stay in our minds and permeate our lives. He could compose this masterpiece without ever having to prepare for it. Since I had the blessing to host him in Honolulu, I couldn't help but ask him, "Gurudev, how can it be that you are going to give a talk in an hour, and you are still watching the evening news?" It was then I learned the biggest secret in giving a great speech — to speak from the heart and experience. Gurudev explained to me that when he gives talks he is speaking not on a theoretical subject that requires preparation, but on something which is a way of life to him. There is no need for preparation when one speaks from experience and the heart. That helps me a lot in the way I prepare for my speeches for the Toastmasters meeting. Consequently, one speech I gave last week won the first prize thanks to Swami Satchidananda!

Everyone who has been with Swami Satchidananda knows what I mean when I say he is peace and ease personified. For, indeed, that's part of the teachings



of Yoga—to cultivate within a peace and ease undisturbed by external environment. I have seen Gurudev handling upsetting situations without any agitation. He lives fully and totally in the PRESENT. A stranger once remarked to Gurudev at the airport how impressed he was to experience the peace that surrounds him and asked how Gurudev could be peaceful and at ease at an airport! I remember when a young man approached Gurudev and said to him that unless he is a Christian, he will go to hell. Gurudev said gently and tenderly to him, "I'll join you where your God is, young man." With that response, Gurudev entered the hall; he was unattached to what just happened! I noticed, to my surprise, that the young man was listening to Gurudev at the door. From the example of his own life, Gurudev shows that love wins all hearts.

The Yogic lifestyle permeates my life and the life of my husband more and more. The ultimate challenge is to apply the teachings of our Master in our daily life. To practice and not give up is the key. I introduced Yoga to my husband, Peter, eleven years ago, and he is now reaping the fruits of applying the teachings of Yoga in his life. Having been a vegetarian for over two years, over ninety percent of his physical ailments have disappeared totally. For the first time in his life, he enjoys peace of mind! Because he is unattached to the fruit of his work, his architectural practice has become a joy instead of a burden. Business grows because he is committed to serving each client in the spirit of joy and love, in the best interest of each person. As for myself, the application of the teachings of Yoga has touched me in ways big and small. To my surprise, I could now get a traffic ticket without having an upset feeling ruin my peace of mind. Remembering one of the mottos of Yoga—to leave wherever we go a better place—I became tidier and neater in everything I do and more organized in my work. Many of my friends with whom I have shared the teachings of Yoga, through the *Integral Yoga*

magazine, have all learned to love the teachings of Yoga. In many ways, the practice of Yoga has become a lifestyle—praying before eating and sleeping, meditating daily and practicing the Yoga postures, which are all helpful in replenishing my body and soul. Before a meal, I naturally ask my body if it is hungry and what it feels like having. That's a habit I learned from Gurudev. I remember that whenever I ask him what he would like to eat, he always touches his tummy to feel what it wants. This habit helps me to be in tune with my body and not to eat when I am not hungry.

The biggest blessing of all is the guidance of Gurudev in our marriage. When we were going through our roughest times, Gurudev—in total love and acceptance—talked to us in the most gentle way about dedication and commitment in marriage; it deeply touched our hearts. I remember the analogy he gave of a bird. In marriage, we become two persons in one. A married couple is like a bird with a pair of wings that fly in the same direction; it is of utmost importance to be constantly growing together and to be together in the direction of our growth. We discover how much our relationship has strengthened as a result of our commitment and effort to grow for each other and to grow together in every way. My husband and I would accompany each other in attending self-improvement seminars so that we could share the excitement of growth. Peter is involved in my Toastmasters Club, in my French studies, and in my adventure with the Macintosh computer! A few years ago when I learned tennis in order to play with him, I really disliked it; now I have learned to love it with a passion. We have so much fun playing tennis after work!

My life is filled with the blessings and the benefits I have received from applying Yoga in my daily life. I now realize that the value of Yoga is in *living*! For me and for all his devotees, Swami Satchidananda is our ALL—our spiritual father on earth, our teacher, counselor, friend and inspiration. We love you, Gurudev!

A decorative banner with a torn, ribbon-like edge. The word "LOVE" is written in a bold, black, serif font in the center. The banner is set against a light beige background.

# LOVE

by Sri Swami Satchidananda

"People go after various techniques,  
some of which are difficult and painful,  
because they don't realize  
the simplest and best practice,  
which is Love.

"If only you know how to Love,  
without limitations,  
without expectations,  
but Love for the sake of Love,  
then you've built all the temples,  
studied all the scriptures,  
performed all the yagnas,  
and done everything the scriptures say to do.

"See these children,  
see their simplicity.  
They see everything as a play.  
If we could develop a heart like that,  
we could easily experience  
that great Joy.

Unfortunately,  
we think we're clever,  
and that we can find that Joy  
by other means.

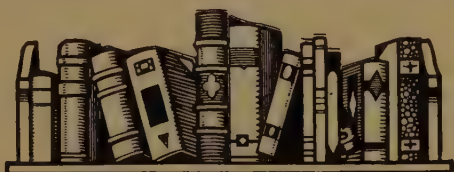
"Today is really a day  
to find that great Love.  
Just believe in loving everything,  
loving everybody.

"Love can never be selfish.  
Love can never demand,  
'Give me this,' 'Give me that.'



"You see that Love in the entire Nature.  
They all trust in the Cosmic Force.  
No plant demands  
that it be watered,  
it be nourished.

"If God wants me, He'll provide for me.  
That absolute Faith  
goes hand in hand  
with Love.  
That is what is expected of a true seeker."



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# Practicing Yoga on the Front Line

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by R. D. Eckelbecker

Practicing yoga feels good. No matter where you are practicing your postures, pranayama, meditation and contemplation, you feel better—more easeful, peaceful and useful. It is not necessary to live in an ashram to receive the benefits of the yogic lifestyle. While certain environments are more conducive to inner peace, living as an “instrument in the hands of God” can transcend the restrictions of even the most negative environmental circumstances. Such restrictions can be viewed as blessings even though they test our ability to bring love to everyone and everything around us. Prison is a marvelous place for growth—there is no shortage of people who need love.

Love begins at home. My home is a comfortable 8 x 12 room which I share with a roommate who is also involved with yoga practice. I have taught him yoga and he has taught me the value of service. We both recognize that we deserve to be in prison and that we have earned the status of prisoner. No matter where you are, you have earned the right to be there.

After a few early morning stretching, breathing and meditation exercises, I report to my job as the Chief of Psychologist's (Dr. Allen Nagy) clerk. Shortly after my arrival to this medium security prison, Dr. Nagy and I became aware of our mutual interest in yoga, meditation

and Eastern philosophy. After a period of acquaintance, it was decided that we would advertise by the grapevine and printed circulars around the dorms with the purpose of finding out if there was enough interest present to justify conducting a small yoga class in the institution's chapel. If at least six men would attend, we could have a ten-week course consisting of one two-hour classes weekly. The response received from the advertisement was unexpected. The first class was assembled in June of 1987, with over thirty inmates participating. With the help of books, videotapes and audio tapes (many donated from Satchidananda Ashram, Yogaville) a yoga program came into being at the federal prison in Bastrop, Texas.

At this writing, we are in the midst of our fourth, ten-week “Introduction to Hatha Yoga” class. This class meets every Tuesday afternoon. Of course, by now, our yoga program has grown beyond just one class. There is a specialized class in Meditation, Advanced Asana, Healing Yoga, Philosophy (utilizing video equipment, Satsang with Gurudev, etc.) Jnana Yoga, two Stretching for Athletes classes, Teacher Trainees class, regular daily meditations and a lot of genuine camaraderie. Currently, over one hundred inmates are involved at various levels of participation, in nine classes weekly. This prison, in some respects, is beginning to take on the atmosphere of an ashram, with inner love and respect in the air. Inmate response and staff support has been outstanding regarding these programs.

The current success we are enjoying has resulted in the idea of creating a Holistic Health unit which would comprise inmates interested in the improvement of their entire SELF. Physical exercise, relaxation, meditation, Hatha Yoga, personal development and wellness would all be integral parts of the program.

Service on the front lines is easy—everywhere you turn you find someone in need. Please send love and energy to all of us who are working through their karma here. There is one thing that is

clear to me, we are all doing the best we can, even though it doesn't always appear that way.

*Namaskar, honoring the light within you.*

*Ronnie Ecklbecker, #08744-074, P.O. Box 1010. Bastrop, Texas 78602, will be serving as inmate yoga practitioner until late summer in 1989. He will gladly correspond with anyone interested in yoga, and/or what is happening at the federal prison at Bastrop.*

## The Code ————— by Kalyani Yarusso

Those days always seem to start out innocently enough . . . you wake up and go about your usual tasks. You go to work, in my case as a staff nurse on a neuro-surgical floor. I come in early, as I usually do, to get ready and settle in before the shift begins. Suddenly it happens. The routine is shattered as quickly as a bolt of lightning in a summer storm.

I hear a quickening of footsteps and someone shouts, "Call a Code, room 6B!" The message echoes through two or three people: "Code, 6B!" until it reaches the person at the desk who lunges for the phone. In a second, I hear it over the loudspeaker, the familiar voice beckoning the Code 12 team to the room of the patient whose heart has just stopped beating.

I find myself standing next to the Code cart, the cabinet on wheels that contains life-sustaining drugs and instruments needed for resuscitation. I grab the cart and run, startled by my own speed and clarity. Behind me, someone has grabbed the "Life-Pak," the machine that is equipped to send electrical impulses through "paddles," as well as record the functioning of the heart. In a minute I'm in the room to find two other people ahead of me, hovered over the lifeless form with a dusky blue hue.

There's not much talking, a few directions given, but hands are flying. In what appears to be a minute (can it really be happening that fast?) the room begins to fill up with people. Each take their appointed place, like dancers in a well choreographed ballet.

A respiratory therapist is at the pa-

tient's head forcing oxygen into his lungs. A physician is trying to gain access into a major artery in the patient's groin, the quickest way to get the drugs needed to get the heart pumping again. Another physician stands by with the paddles. The nurse to my right is drawing up the medications, and I am handing bandages and instruments as they are called for. My head is pounding, and I feel the adrenalin pumping. I find that if I think too much about what is happening I start to falter and it slows me down. I decide to consciously let go. Almost immediately, I fall into the rhythm. I'm startled by how smoothly this is going. I look at the physician's hands and notice they are shaking. This man, who has done this so many times before, still has an emotional investment in saving this patient's life.

I glance at the people around me. These are my co-workers, the same people who bicker about their salaries, complain about the nursing shortage, and grumble about the parking situation. Yet here they are, shoulder to shoulder, working with amazing harmony, one-pointed on the single task of saving that man's life. It suddenly become so clear to me. For this brief period of time, everyone has stopped thinking of themselves. As if with one mind, all those people are focused on one goal: the well-being of that patient. This realization hits me with tremendous impact and clarity. This is precisely what Gurudev has been telling us all those years. The flow that is happening here is what happens when you let go of thinking of yourself and "live only to serve."

Thank you, Gurudev.





## Eating Out

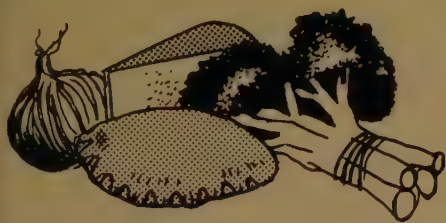
by Shraddha Boyd

Last week my husband and I drove to a place called Bear Valley (named for the numerous grizzlies who once roamed the area) and hiked four miles through the valley until the trail stopped at the Pacific coast. To the north and south, the cliffs rose out of the sea. The sea stretched out, vast and powerful. The sun was bright, the birds were gliding. Our breath rose and fell with the ocean. It was a day made perfect.

Later we sat on the grass. Out came the water bottle and lunch — salad and bread sticks. The salad had pasta, tofu, asparagus, tossed with a little vinaigrette. The bread sticks were not really bread sticks at all, but actually were skinny bagels that had somehow lost their holes. The water was just water — pure, simple and mysteriously elemental. As I was helping an ant make its way back to the ground, I noticed a very familiar, very green, grassy looking plant. (I've never known its name, and I can't remember how I ever came to know that it was edible.) I used to pick the tart weed as a child, and

my rabbit and I would munch together. So, we had a surprising addition to lunch and, best of all, it tasted exactly as I remembered. Time had not tampered with its pungent, sour taste, nor with my nostalgic memory. I marveled once again at nature's inexplicable phenomenon — that everything tastes so fantastic when eaten out of doors. Even if this could be explained, it really wouldn't matter. It's just the way it is!

After lunch my husband and I relaxed in the grass, listening to the wind and water, at peace and grateful for the day's fullness. We love to take long, leisurely walks, stopping someplace along the way to rest and refresh ourselves. On these excursions we travel light and unencumbered. We keep our food very simple — one main dish or something sandwich-like, easily eaten out of hand, and perhaps a little fruit or sweet. Here are two of our favorite recipes. They travel well and are great for bag lunches, picnics, and feeding little ants!



## CALZONES

A calzone is an Italian pastry, like a turnover, usually filled with cheese and sometimes with vegetables. This recipe will take 2-2½ hours to prepare, but it is well worth the time. The calzones can be made and then frozen for later use.

- 1½ teaspoons yeast*
- 1 tablespoon honey*
- 1 cup water, warm*
- 3 cups flour, half whole wheat and half unbleached white*
- 1 teaspoon salt*

Dissolve the honey in warm water along with the yeast. Let stand about 5-10 minutes, until the yeast is foamy. Stir in the salt and flour. Knead 10-15 minutes. Place in a lightly oiled bowl and cover. Set in a warm place and let rise until doubled (about 1 hour). Meanwhile, prepare the filling:

- 1-1/2 cups tofu*
- 1 cup shredded mozzarella cheese*
- 6 tablespoons parmesan cheese*
- 3 cups broccoli, chopped and steamed*
- 2 tablespoons fresh parsley*
- 1-1/2 teaspoons oregano*
- 1-1/2 teaspoons basil*
- 1 clove garlic, pressed*
- 1/2 teaspoon black pepper*
- 1/2 cup onion, diced*

Thoroughly mash the tofu, or using a food processor, process until lumps are removed. Add seasonings and mix well, then add the cheeses. Sauté the onion until soft. Mix in the onions and broccoli with the tofu.

When the dough has doubled, punch it down, and divide into six pieces. Roll each piece into a circle about ¼ inch thick. Place 1/2-3/4 cup of filling on one half of the circle, leaving a ½ inch edge around the circle. Moisten the edge with a little water and fold the empty half of the circle over the filled half. Crimp the edge with a fork and prick the calzone in two or three places to allow the steam to escape. Place on an oiled tray and bake in a preheated 450 degree oven for 15-20 minutes. Brush calzones lightly with some olive oil or melted butter as they come out of the oven. Six servings.

## OATMEAL RAISIN COOKIES

- 1 cup rolled oats*
- 1/2 cup raisins*
- 1 cup whole wheat pastry flour*
- 1/2 cup walnuts*
- 1/2 teaspoon baking powder*
- 1/2 cup butter*
- 1/2 teaspoon baking soda*
- 1/2 cup honey*
- 1/2 teaspoon salt (optional)*
- 1 teaspoon vanilla extract*



Preheat oven to 350 degrees. Sift together flour, baking powder, soda and salt. Cream together butter, honey and vanilla. Add the flour to the creamed mixture. Stir in the rolled oats and mix well. Stir in the raisins and walnuts. Drop by spoonfuls onto greased cookie sheet. Bake 10-12 minutes, until lightly browned. Makes about three dozen 2 inch cookies.

# The Lotus Center for Health India Tour

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On November 15, 1987, a group of eight people involved in the development of The Lotus Center for Health at Yoga-ville left John F. Kennedy Airport in New York for a month-long visit to India with Sri Swami Satchidananda.

The purpose of the trip was to visit Indian health centers, particularly those that use yoga and naturopathic approaches to healing, in order to learn what approaches could be adapted to health education programs at The Lotus Center for Health.

This group consisted of Prabha Devi, Chairman of the Board of the Lotus Center for Health; Swami Nischalananda Ma, Vice President; Sandra Amrita McLanahan, M.D., a member of the Board of Directors and Executive Director of Integral Health Services Medical Clinic at Yogaville; Vivekan Flint, Executive Director; Madhuri Honeyman, staff member; Swami Premananda Ma, Assistant to Sri Gurudev and a longtime supporter of the health center, and Michael Lerner, Ph.D., President of TLC Health and of the Commonweal Health Center in Bolinas, California.

On November 16 we landed in New Delhi, traveling with a larger group of students of Sri Swami Satchidananda whose intention was to visit shrines and temples. The itineraries of the two groups were to intersect frequently throughout the month.

We arrived in India several days before Sri Gurudev. Our first outing was a visit to Rishikesh, a day's bus-ride north of New Delhi. Once a small village, Rishikesh has become a bustling pilgrimage center and tourist town. But its magic as the place where the Ganges comes down out of the Himalayas remains. We visited Sivananda Ashram, where Sri Gurudev

studied and served with Sri Swami Sivananda. For one who had never seen Sivananda Ashram before, it was physically impressive—a large complex of buildings housing monks and students. The Ashram has an eye hospital, a publications program, and a large program of support for students pursuing their education. It also operates three leper colonies for several hundred residents.

We then returned to New Delhi, where we met Sri Gurudev. Together, we visited Dr. D.C. Ganguli at the Delhi Pradesh Nature Care Society. This was a small naturopathic clinic. Dr. Ganguli had made a great effort to welcome Gurudev, with an altar to Swami Sivananda, garlands and refreshments. He showed us the medical instruments he uses, which consist of a collection of magnets and various electrical devices. He prescribes a naturopathic diet and yoga. He also uses water and oils that have been stored in bottles of various colors—the colors of the bottles are believed to impart various curative energies to the water and the oil. The visit was brief because we were on our way to the airport, but while we were inside the clinic, the drivers of our cars decided to take a lunch break, and were nowhere to be found when we were ready to depart. One of our hosts observed that whether we made our flight or not was in God's hands. Sri Gurudev replied that the outcome was at present in the hands of the drivers. They did, finally, reappear. We made our flight.

## Pune

We then flew to Pune, a handsome mountain town in the hills above Bombay, and the next day drove out to the town of Lonavala to visit Kavalyadhamma, where Dr. M.V. Bhole is the Asso-

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by Michael Lerner, Ph.D.





*Dr. Pratap, Sri Gurudev, and Dr. Bhole at Kaivalyadhama, Pune*

ciate Director of Research. Dr. Bhole is a soft spoken and knowledgeable clinician and researcher who is certainly among the foremost authorities in India on yoga and health.

Kavalayadhamma was originally conceived of as a yoga hospital, and a beautiful physical plant was built in a serene setting high in the hills above Bombay to accommodate patients and to conduct research. But cutbacks in funding frustrated the original intention, so the center now functions primarily to train Indian yoga teachers who will teach in Indian schools and to provide courses for foreign yoga students who are interested in a residential study program.

We had a spirited discussion with Dr. Bhole's staff, some of whom were very conversant with the latest research literature on yoga and heart disease and other similar topics. The staff described research projects on the effects of yoga on short term memory, visual discrimination, and blood chemistry. We also had darshan with the spiritual director of the center, a clear-minded man in his seventies who in his youth had been subjected to extensive radiation exposure while he

was x-rayed doing yoga postures. Though suffering some side-effects, he remains active, conducting daily pujas and overseeing the meditation retreats of students.

The following day we drove out of Pune, in the opposite direction, to visit the Nature Cure Ashram at Uruli-Kancham — about an hour's drive. This was one of the most memorable health centers we saw in India. It had been founded by followers of Mahatma Gandhi in 1946, and the feeling of Gandhi's spirit was still palpable everywhere. The Ashram is shaded by beautiful trees that filter the hot sun. The entire center is clean, simple and very inexpensive. We were shown around by Jitendra Arya, the naturopathic physician in charge, and by his wife Hema Arya. The 120-bed facility has dormitory accommodations for fifty cents a night and bungalows for up to \$2.50 a night. Patients can stay up to ninety days. They eat primarily raw foods, do hatha yoga, and meditate, on a regular daily schedule. They may also take Ayurvedic medicines and practice hydrotherapy.

The daily schedule starts with wake-up at 5 a.m., followed by meditation,



*Sri Gurudev and members of the TLC tour group with Dr. Arya at his Nature Cure Ashram.*

hatha yoga, and fresh juice at 7:30. Then there is time for hydrotherapy baths, followed by the main meal of the day at 11 a.m. From 12:30 to 3 p.m., patients are asked to maintain silence. They attend a class on nature cure from 3 to 4 p.m., with additional hydrotherapy appointments from 4 to 5 p.m. After the evening meal at 5 p.m., there is free time followed by prayers and a 9:30 lights out.

The food is organically grown. Waste products are composted. The facility is a thriving self-supporting model of the Gandhian spirit of service and simplicity, from all that I could see during the course of our half-day visit.

## **Madras**

From Pune we flew to Madras, the capital of Tamil Nadu; it is a large and vibrant city on the southeast coast. We visited Sri T.K.V. Desikachar at the Krishnamacharya Yoga Mandiram, a

pleasant two-story building in an open and relatively uncrowded part of the city, a few hundred feet from the house where Sri Desikachar lives with his wife, his children, and his 99-year-old father, the venerable Sri Krishnamacharya. I had visited with Sri Desikachar a year earlier during a visit to India sponsored by the Fetzer Foundation. Sri Desikachar is widely known for the depth of his knowledge of yoga. The late Sri Swami Venkatesananda, a renowned disciple of Sri Swami Sivananda and brother monk to Sri Gurudev, described Sri Desikachar as follows:

*"There are some yoga teachers and students who insist that the body must be forced to obey the practitioner's will, while others feel that the yoga asanas should be practiced without the least strain. Swami Sivananda sought the subtle middle path which reconciled these views. The wise student of yoga neither*



*Sri Desikachar demonstrates therapeutic use of asanas.*

*forces the body nor leaves it alone: he educates it and gently uncovers (discovers) the hidden potentialities of the indwelling intelligence. There is no pain in the process and no resistance. The will-force is not used. There is an inner awareness which detects the obstacles and removes them.*

*"This is also the attitude and approach of the great yogi Desikachar of Madras (the son and disciple of the well-known yogi Krishnamacharya.)"*

Sri Desikachar is also, interestingly, the nephew of Sri Iyengar, the well-known yoga master who also studied yoga with Sri Krishnamacharya.

Sri Gurudev first paid his respects to Sri Krishnamacharya, who had composed a beautiful Sanskrit poem in honor of Gurudev's visit. We then met with students and faculty at the center, and had a private session with Sri Desikachar.

The essence of Sri Desikachar's approach to yoga is that his yoga teachers characteristically teach their students individually, developing and continuously modifying a set of yoga practices

to meet their needs. Sri Desikachar's students can conveniently be divided into three overlapping groups. The first is Indian students, mostly from Madras, who come to the center with specific health problems seeking relief. Many are referred by their physicians, and the center has high standing with Madras health authorities who recognize the benefits of its work with a wide range of health conditions. These student/patients are for the most part from the middle and upper classes, and often live modern Westernized life-styles. As a result, they frequently suffer from the chronic health problems that often result when people eat a Western diet, drink, smoke and live a sedentary life. When they come to Sri Desikachar it is not characteristically to learn about the spiritual or traditional aspects of yoga, but rather for symptomatic relief of their health problems. What he has designed for them is a spare and flexible integration of crucial yoga practices presented in a neutral, health-oriented framework.

The second group of his students are foreigners who have come to Madras to study with him, and the third group of his students are foreign students who have formed study groups or work individually abroad. The second and third groups are characteristically more interested in the spiritual side of yoga, and often in becoming yoga teachers. Sri Desikachar has also formulated a whole body of teachings that respond to their needs.

The Indian students who come for relief of specific health problems first meet Sri Desikachar at an evening diagnostic session at which he evaluates them and chooses a yoga teacher to work with them. I watched Sri Desikachar assess a three-year-old girl who would not speak (he had her speaking in five minutes), a woman who had lost her voice, a physician with lower back pain and a young American with a painful sinus condition. Following Sri Desikachar's evaluation, the yoga teacher is brought into the session and Sri Desikachar rapidly dia-



grams, in a convenient symbolic language he has developed, what practices the student should begin with. He frequently uses a three-finger pulse diagnosis in his assessment. His prescriptions typically start with five very simple modified yoga asanas, which become more complex with subsequent lesson plans. Breathing and sound are usually integrated into the practice of the asanas. Students are asked to practice 15-20 minutes daily.

Sri Desikachar and his teachers also work extensively with retarded children at a school in Madras, and have reported significant gains in speech, coordination, behavior and self-esteem.

For his foreign student, and for those of his Indian students and yoga teachers who are interested, Desikachar teaches classes on the more spiritual aspects of yoga, passing on teachings he received from his father, who is his Guru, and working especially from the Yoga Sutras. Recently he published an intriguing translation of the Yoga Sutras, and is working on an extensive commentary.

## Coimbatore

Next, we flew to Coimbatore in south-central India, Sri Gurudev's home-town. While the welcomes we received throughout India were wonderful, the welcome in Coimbatore was astonishing. Coimbatore is a prosperous industrial city with large sugar and fabric industries. The prosperity is particularly striking because it is not based on tourism—very few westerners come to Coimbatore. So this was a wonderful opportunity to spend a week in an Indian city where tourism has not eroded the indigenous fabric of life.

We stayed in a beautiful, simple, clean Indian hotel (Anna Poorna), where the rooms were arranged in tiers around an enclosed inner court. At virtually every hour of the day, the court was alive with Indian devotees who had come from near and far for an opportunity to see Gurudev. The food, renowned as the best vegetarian fare in Coimbatore, was su-

perb. During our stay in Coimbatore we were guests of Sri Mahalingam. Almost every night we were invited to another function in Gurudev's honor, where the food was great and the hospitality amazing.

Our first visit in Coimbatore was to the Arya Vaidya Nursing Home and Research Institute, a substantial, well-organized facility run by a firm that manufactures and distributes Ayurvedic remedies throughout India. Sri Gurudev had previously taken a rest cure at the Institute himself, and was beloved by the directors. Our host was Sri P.V. Chandrasekhara, Managing Director of the Arya Vaidya Pharmacy. The complex over which he presides includes a college of Ayurvedic medicine, outpatient clinics in rural areas, a medical manufacturing center, publications program, herbal collection, the nursing home, and a new effort to computerize Ayurvedic medical knowledge.

We were also escorted through the Nursing Home by Chief Physician K.S. Varier. Sri Varier said Ayurvedic medicine achieves some of its best results with early phase musculoskeletal disorders including rheumatoid and osteoarthritis. He was very careful to make no excessive claims for Ayurvedic medicine—it has no commonly successful cure for cancer, for example.

The most striking sight at the Nursing Home was the oil massage, which we witnessed underway with a man who had lost speech and much motor control following a stroke. The man lay on a special table designed to contain the oil while four masseurs—one for each limb—repeatedly sopped their cloths in herbally medicated sesame oil and squeezed the oil out over his body. Massage is really a misnomer—it is like being basted. In some treatments (not this time), a fifth man directs a constant flow of a different oil from a pot suspended overhead onto the forehead. Watching these four men rhythmically covering this man with oil in a darkened room while—his words lost—he uttered



*Dr. McLanahan, Sri Gurudev, Dr. Lerner, Prabha Devi, Swami Premananda, and Swami Nischalananda meet with Dr. Sarada Subrahmanyam in Madras.*



*Sri Gurudev tests one of the magnetic healing devices at the Institute of Magneto Biology, Madras.*

sounds of release and pleasure was a sight not easily forgotten.

Then at Sri Mahalingam's invitation we visited a second, smaller hospital where he was supporting a clinical program of Siddha medicine. Siddha medicine, we learned, is indigenous to southern India and its manuscripts are written in Tamil. The Siddha physician, Sri Brahmanananda Swamigal, showed us the simple tools with which he makes his medicines from metallic ores and other substances. Typically the metals are ground into a powder, then mixed with vegetable juices to create a paste, which is formed into patties and baked in an underground fire that is timed by counting the number of cow dung patties used as fuel. The physician claimed excellent success in treating rabies, and was also using his medications to treat paralysis in a young woman while we were there.

The next day we visited the R.K. Nature Cure Home operated by Sri R. Krishnaswamy Gounder. The 60-bed facility on

the outskirts of Coimbatore is simple, clean and inexpensive. The two naturopathic physicians in charge use diet, fasting, yoga and a variety of water and mud treatments together with massage and some magnetic devices to treat their patients.

The common conditions treated are hypertension, diabetes, arthritis, skin disease, asthma, heart disease and nervous disorders. Several patients described striking recoveries from diabetes, digestive disorders, severe neck and knee stiffness, and skin disease complicated by cortisone treatment.

A typical program lasts from a week to a month. It often includes a period of juice fasting. Foods are simple: rice, wheat, buttermilk, vegetables and chapatis without spices. The patients eat twice a day from diets prescribed specifically by their physician.

At the end of the tour of the center, Sri Gurudev talked briefly about nature cure. He noted that nature cure offers basically the same treatment, with slight modifications, for most patients. "Nature cure doesn't treat the disease—it brings health in, and the disease leaves," he said.

We then drove to Sri Krishnaswamy Gounder's home for lunch. We sat on a covered porch while lunch was being prepared. Sri Gurudev sat in a beautifully carved chair in which his maternal grandfather used to sit when he dispensed justice to fellow villagers as a village headman. Someone noted that Sri Gurudev's paternal grandfather had played the same role in his nearby village. "That's why my father became the son-in-law here," Sri Gurudev said.

Sri Krishnaswamy Gounder then produced a photograph of Sri Gurudev's father taken on an occasion when he was honored for his poetry. He also showed us one of the poems, written in an intricate stylized pattern of eight calligraphic snakes intertwined. The rule of the form was that the letters in words that crossed each other had to match, as in a crossword puzzle. There were also conven-

tions for rhyme in each line.

Sri Krishnaswamy Gounder showed us a framed gold medal award from the All India Swadesi Art and Industrial Exhibition in Coimbatore in 1955, awarded for "having invented the cow dung gas plant" to produce methane gas. Sri Gurudev reminisced that he and his uncle shared mechanical aptitudes. During World War II, they developed an attachment for trucks that allowed them to run on coal instead of gasoline. Nor has mechanical aptitude disappeared from the family. One of Sri Krishnaswamy Gounder's sons, who had humbly served us lunch, started from scratch an automotive horn business that is now the leading supplier of automotive horns in India, with 300 workers producing 30,000 horns of six types each month. His horns outsell others coproduced with Japanese and other foreign partners. "They cannot compete for quality or durability," he said with understandable pride. I noted that the horn seemed to be one of the most crucial components of the automobile in India, given the frequency and ardor with which it is universally applied. He matter-of-factly agreed.

We were served an exquisite South Indian meal of rice, dhal, yoghurt, chapatis and vegetables served on large palm leaves with a carrot-almond drink. You mix the ingredients on the palm leaf and eat with your right hand without utensils. There was a quiet sense of being honored by participating in a very high culture. And one of my hopes—of understanding Sri Gurudev in the context of the world from which he came—was fulfilled. Here he sat, quietly conversing with members of his family and leading people of his community, the heir of an ancient tradition of devout Brahman village leaders from south central India whose culture is, in many respects, so much more refined than ours that it is almost invisible to us. I realized once again that the common American conception of Indian village life is so extraordinarily one-sided. The physical poverty of many, and the simplicity with





*Sri Krishnaswamy Gounder leads a tour of the R.K. Nature Cure Home in Coimbatore.*

which most people live, is real. But the depth and richness and subtlety of the inner world of our hosts made me sense the reality of other ways in which the Western world is impoverished.

### **Bangalore**

After Coimbatore, we flew to Bangalore, the high-technology capital of the country, also in central India. Bangalore is the place where Indians living on the fast track go to participate most fully in the technological world. We visited two naturopathic hospitals.

The first was the Karnataka Prakruthi Chikitsa Prachar Trust Nature Cure Hospital, a substantial center built with strong political and fiscal support from state and federal leaders — an interesting commentary on the political acceptability of nature cure in India. This political respectability of nature cure, incidentally, probably reflects Mahatma Gandhi's

strong espousal of nature cure; it fits with Indian economic conditions and Indian traditions such as yoga, as well as the tradition of medical pluralism which characterizes the country. Dr. P.V. Narayan Reddy showed us the hospital. Dr. Reddy was far more sanguine in his assessment of the potential of nature cure than most other practitioners we met, who made more modest claims.

"Nature Cure can cure any disease, provided sufficient vitality exists in the body at the time of commencement," Dr. Reddy wrote in one of his articles. This view of nature cure as a panacea capable of curing every ill contrasted strikingly with the more moderate claims of most other practitioners we met.

The second center we visited in Bangalore is probably India's foremost nature cure hospital. The Institute of Naturopathy and Yogic Sciences has an attractive campus on the outskirts of the city with large treatment facilities for yoga,

massage, mud treatments, sunbaths, purification practices, and a wide range of water treatments. It operates on an endowment that enables it to treat many patients without charge, both for research and for charity. It has a waiting list and attracts foreign patients as well as Indians, including many from the Arab states. Its residences include charity dormitory wards and apartments and individual residences at a series of financial levels. We were invited to spend the night—the accommodations were delightfully simple, quiet and meticulous—clean.

In the visitor's book, Sri Gurudev wrote a note that explained to me, better than anything else I have heard him say, why nature cure is so close to his heart:

*"When God the unmanifested wants to manifest*

*It becomes the entire Nature.*

*Using Nature for health is using God Itself.*

*I am delighted to see God's work being done*

*to bring health and happiness*

*to God's temple in the the form of mankind.*

*May this noble work continue*

*to grow in this great service."*

Dr. T. Chandrasekhar, the Senior Medical Officer, said that asthma, diabetes, hypertension and moderate obesity were the most commonly treated conditions at the hospital. Arthritis, spondylitis, digestive disorders and ulcers are other common conditions. The hospital does not treat cancer, multiple sclerosis, advanced rheumatoid arthritis, schizophrenia or tuberculosis because they do not respond markedly to nature cure as a general rule. The hospital also generally refuses to treat patients over sixty-five years old on the grounds that the inner vitality on which nature cure depends for its effect may have become too low for the treatment to be effective.

Dr. Chandrasekhar modestly des-

cribes outcomes as "fairly good" for diseases treated—with response depending on age, chronicity of disease, prior damage to internal organs, and damage from previous treatments. Our host was Deputy Administrator D.P. Garg, who showed us through the facility and gave us all a delicious lunch. The center is a model of what a yoga and naturopathic institute can be with sufficient capitalization.

## Hyderabad

We then flew to Hyderabad, north of Madras and inland from the eastern coast of India, where we visited the Nature Cure Hospital and its sister organization, the Gandhi Nature Cure College. Our host was Dr. Baliijepalli Bapuji, an irrepressible young physician who is both a medical doctor and a naturopath.

The hospital, like others we visited, is simple and clean, offering a range of accommodations from dormitories to private residences. The atmosphere is Gandhian—simple equipment and simple accommodations. The hospital treats diabetes, heart disease, digestive disorders, hyperacidity, peptic ulcer, amoebiasis, obesity, arthritis, nervous system disorders, paralytic conditions (especially stroke-related conditions), spondylosis, thyroid and other hormonal conditions, menstrual disorders, skin diseases, and alcohol and drug conditions.

A bed in the general ward costs forty cents a day; more private wards are \$2 a day, and private cottages are \$4 a day, not including a modest charge for meals. (Incidentally, a rule of thumb is to multiply the American dollar amounts given here by ten to estimate what the cost seems like on an Indian salary).

Dr. Bapuji quoted five health principles that he learned from his physician father who preceded him in his post at the hospital:

1. Take only two meals a day.
2. Drink at least eight glasses of water a day.
3. Do one hour of regular exercise a day

this refers to hatha yoga).  
• Pray or meditate twice a day.  
• Fast one complete day a week on liquids.

Dr. Bapuji emphasized that modern naturopathy acknowledges its limitations and at best complements the judicious use of allopathic medicine. The problem, he said, is that allopathic medicine is so rarely used judiciously. His hospital treats over 2000 patients annually and is one of the busiest in the country.

This was the last health center visit in which I participated. After my departure, the health group went on to visit a leper colony near Hyderabad run by a senior student of Sri Swami Sivananda. It was, according to Swami Nischalananda Ma, one of the most inspiring experiences of the trip for her.

### What Did We Learn?

What did the health group learn overall from the trip? Each member must speak for himself or herself, but here are some basic points on which there might be agreement.

First, it is very clear why in India yoga and naturopathic medicine are widely considered "two wheels of the cart of health." The wholly natural, moderate diet helps remove the obstacles to healing, so that the vital force within us can move back toward the balance it naturally seeks. Yoga practices are a corrective that strongly support this natural healing.

Second, the whole process is remarkably simple. It is so simple a process that its power is easily missed. Yoga and nature cure together are one of the time-tested routes to right life, natural life. The principles are so simple that they can be followed by almost anyone who has the dedication to do so. The simplicity of yoga and nature cure at the base level needed to support health and healing is in stark contrast to the complexity of technological medicine, although both have their place.

Third, nature cure is as conducive to

dissemination through health education programs as it is through the medical model. One can teach nature cure as health promotion with complete legitimacy, provided that one substitutes another word for "cure," which does not translate correctly in the American idiom. In fact, the natural health premises of nature cure are to a very large extent already imbedded in the teachings of Integral Yoga.

Most of us had some familiarity with nature cure before the trip began. But seeing yoga and nature cure used together in practice at one center after another, often where the scant resources available dictated simplicity, reinforced in our minds that yoga and natural health practices represent a very potent health promotion model applicable in the United States.

Finally, I must confess that my belief in the potential of complementary health systems such as these is often inversely related to the grandiosity of the claims of the practitioners. I was therefore very impressed by the practitioners' recognition of real limits on what hatha yoga and nature cure can accomplish at most of the centers we visited. The conditions for which claims of improvement were most frequently made are conditions recognized in the United States as responsive to stress reduction, exercise, progressive relaxation, healthy diet, gentle stretching and related health practices. In other words, most of the moderate claims that the thoughtful practitioners were making fit extremely well with what we know about health promotion and selected chronic conditions from scientific studies.

*Michael Lerner, Ph.D., is President of the Commonwealth Health Center in Bolinas, California, and a member of the Board of Directors of the Lotus Center for Health at Yoga-ville. He is a member of the faculty of the University of California, San Francisco, School of Medicine.*



# The Inner Voice

by Ramakrishna Raye

It's your child,  
your wife or husband,  
your mother or father,  
your best friend,  
your universe,  
you  
call it a name,  
it runs away,  
argue with it,  
it vanishes,  
search for it,  
it disappears,  
But all the while,  
it hides in you,  
waiting for you..  
it calls you!  
it cries for you to live,  
for you to love.....  
Love it!  
Cherish it!  
Caress it!  
Worship it!  
it will not turn you away!!!



# DAY BY DAY WITH SRI GURUDEV



## NEW YORK PROGRAMS

Friday, March 25, 1988. Sri Gurudev gave a public talk to about 300 people in Manhattan's Christ Church. He had been asked to speak on the theme, "Peace is Within Your Reach," and devoted the first of his two-hour talk to the subject before he answered questions posed by the audience. He reminded everyone that peace is within each one of us and we don't have to reach out for it. We forget that, he said, "when we get caught up in the I-me-mine." Serve others and think always of the benefit of others, and we'll experience that inner peace, or God.

Early in his address, everyone was surprised to see a bat flying around the inside of the beautiful Byzantine church. As faces turned up to watch the creature fly in the high vaulted ceilings, Gurudev said, "It must be some old soul from time gone by who has come to see what I am up to these days."

He received a number of questions asking for very practical advice. A little boy asked how to cope when his father yelled at him. Gurudev advised: "When he yells he is not Dad, he's mad. Go away and hide, and after he has quieted down, call out, 'Are you my Dad and no longer mad?' Wait until he is Dad again before you come out."

Asked how to deal with the many poor people on the streets who ask for money, Gurudev said it was best to give them directly what they need, such as food or clothing, rather than money, which they may or may not spend on their real needs. If you can't do that, he said, it's all right to give money, but say a prayer for them as well.

## Proper Investment

Saturday, March 26. Gurudev attended the second benefit luncheon to raise funds for the building renovations of the New York Integral Yoga Institute. Nearly 100 devotees crowded into the private upstairs room at a wonderful Chinese restaurant on Broadway at 98th Street, Hunan Balcony. Gurudev was seated at a small table by himself from where he could easily converse with many of the guests. Gurudev appeared to be in a cheerful, joking mood and, between courses, as the waiters brought forth one marvelous vegetarian specialty after another, Gurudev made the rounds of all the tables and greeted each individual who had come to enjoy lunch with him.

After lunch, we were entertained by the highly accomplished recording artist, flutist Radhika Miller, who was accompanied by Swami Gurucharanananda Ma, playing the violin. Gurudev gave a short address in which he said, every cent and every little bit of time that we spent at the lunch was worth a lot. "This is your proper investment. Remember, if you invest the money in a bank, you cannot even go to another bank and get it out. You have to go to the same bank and have proper credentials. Look at Panama. They're writing checks, but they don't have banks to cash it. But this deposit that you're making now, you can cash even after life. When you go to another level, this deposit comes with you as your good karma. So make hay while the sun shines and do as much as possible... If you have it, use it for a better purpose right away. Don't even wait for tomorrow, because no one knows what tomorrow may bring."

—Karuna Kreps

*"In the yogic life, if you know why you are doing it, you will enjoy everything — however difficult it may be."*

—Sri Gurudev

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*"We forget our peace when we get caught up in the 'I-me-mine.'"*

—Sri Gurudev

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*"To follow the right and stay away from wrong, we have to build up that strength."*

—Sri Gurudev

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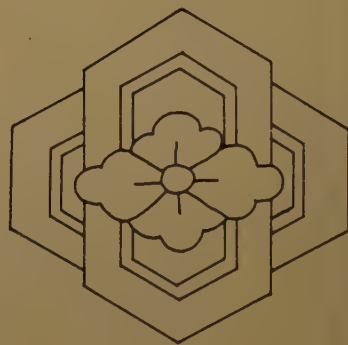
*"In order to strengthen the mind we should understand why it is weak."*

—Sri Gurudev

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*"All rituals, practices, services, or various types of worship are aimed toward keeping the heart clean."*

—Sri Gurudev

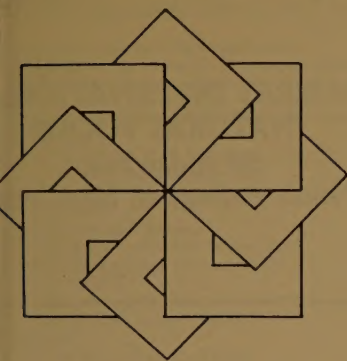
*"Yoga means peace and serenity of mind."*

—Sri Gurudev

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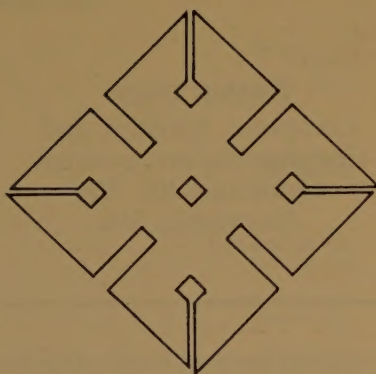




*"Your physical heart be clean, and also  
your mental heart be clean."*

*-Sri Gurudev*

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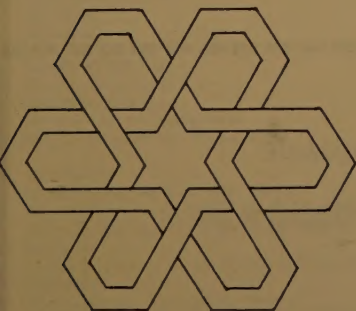


*"Yoga means tranquility of mind and flexi-  
bility of body."*

*-Sri Gurudev*

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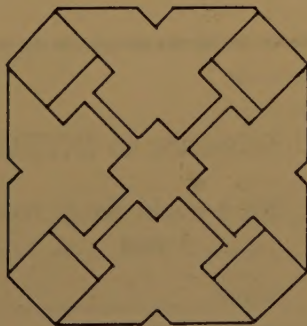
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*"The heart supplies everything; it is the heart  
of the person, so keep it clean."*

*-Sri Gurudev*

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*"The whole life is a joy for the yogi."*

*-Sri Gurudev*

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*"The mind is a wild horse. It's a restless monkey. You can train it, but be patient."*  
-Sri Gurudev

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are, how serious you are."*  
-Sri Guru

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*"Serve others and think always of the benefit  
of others; then you'll experience that inner  
peace, or God."*  
-Sri Gurudev

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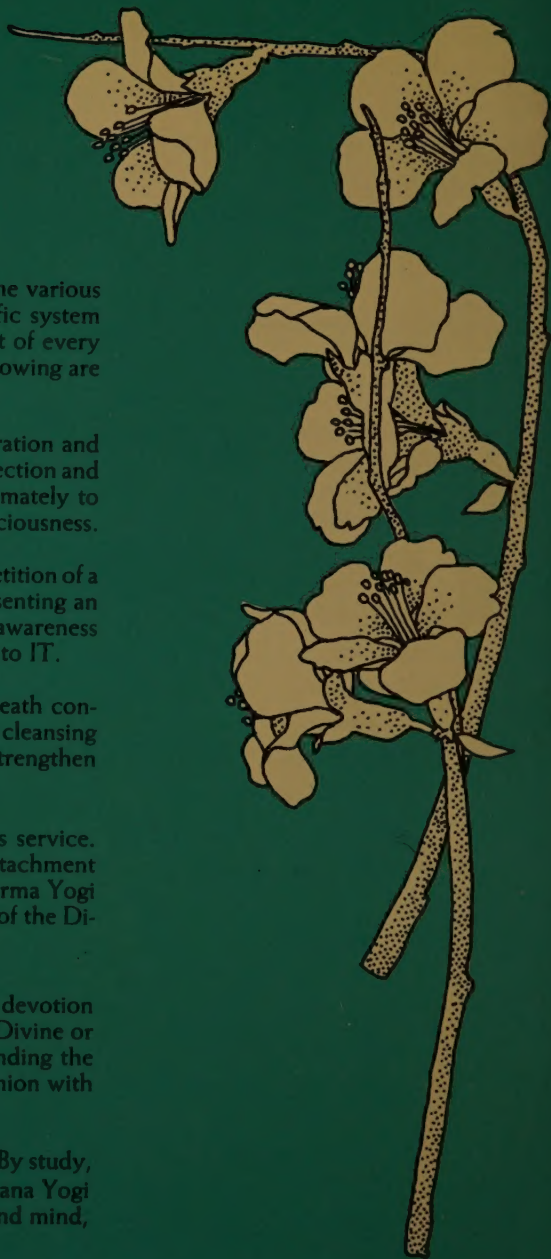
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**Integral Yoga** is a synthesis of the various branches of Yoga. It is a scientific system for the harmonious development of every aspect of the individual. The following are some of its different branches.

**Raja Yoga** The path of concentration and meditation. Based on ethical perfection and control of the mind, it leads ultimately to the state of *Samadhi* or Super-consciousness.

**Japa Yoga** The concentrated repetition of a *mantram* (a sound vibration representing an aspect of the Divine), leading to awareness of this vibration and attunement to IT.

**Hatha Yoga** Postures (*asanas*), breath control (*pranayama*), relaxation, and cleansing practices (*kriyas*) to purify and strengthen the body and mind.

**Karma Yoga** The path of selfless service. By performing duties without attachment to the fruits of the action, the Karma Yogi becomes a conscious instrument of the Divine Will.

**Bhakti Yoga** The path of love and devotion to God, to an incarnation of the Divine or to a spiritual teacher. By transcending the limited personality, one attains union with the Divine.

**Jnana Yoga** The path of wisdom. By study, self-analysis and awareness, the Jnana Yogi ceases to identify with the body and mind, and realizes the Oneness.

The goal of Integral Yoga is: "A body of perfect health and strength, mind with all clarity and control, intellect as sharp as a razor, will of steel, heart full of love and mercy, a life dedicated to the common welfare, and realization of the true Self."

*Sri Sri Sri Satguru*  
*Dr. B. K. S. Iyengar*